A TO Z INDIA

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The Sacred Groves of Kerala
Locally known as Sasthan kaavu
The last refuge for biodiversity

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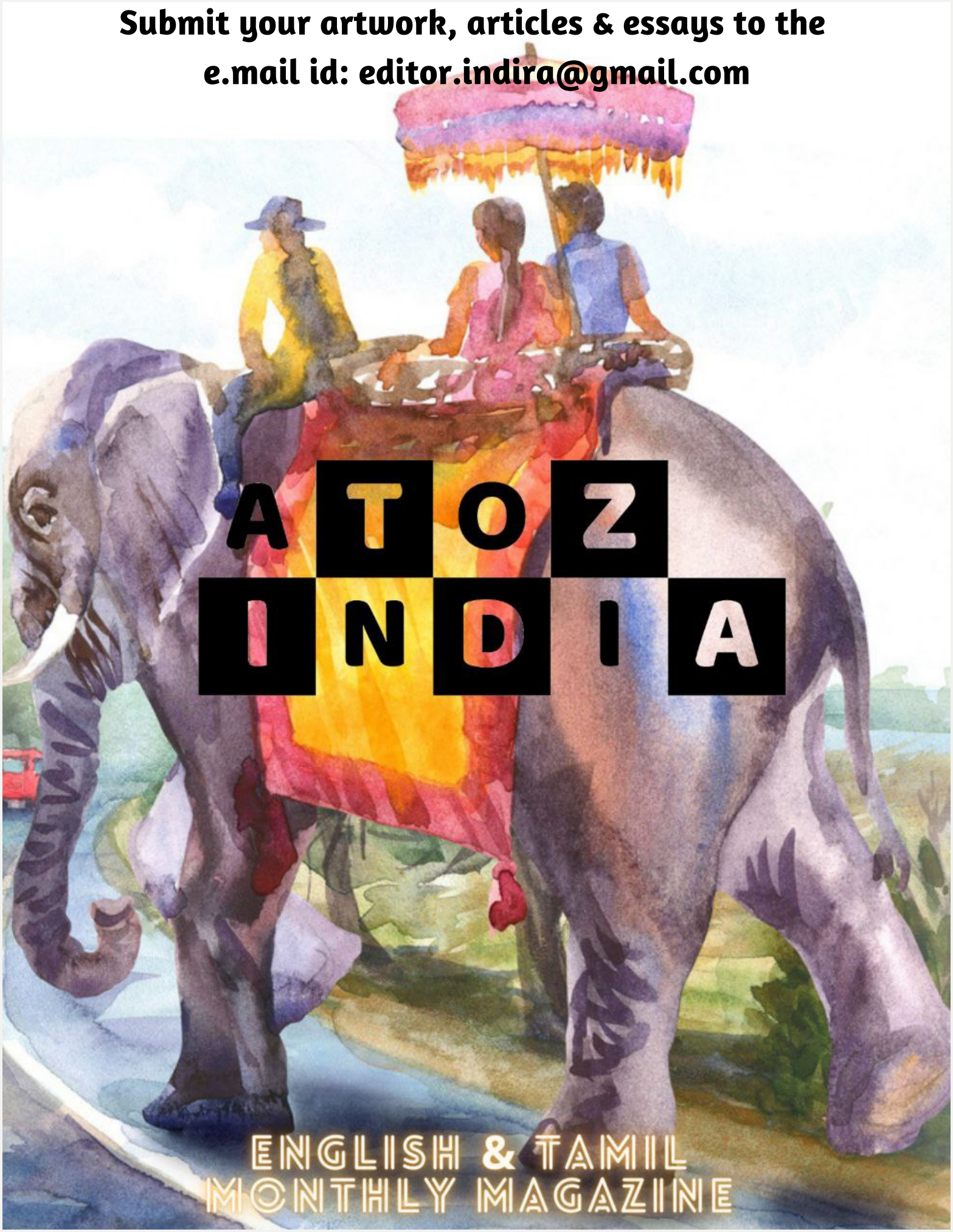

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FROM THE EDITOR'S DESK: SUBHAS CHANDRA BOSE JAYANTI 2024, "*FREEDOM IS NOT GIVEN - IT IS TAKEN*" - NETAJI SUBHAS CHANDRA BOSE

Subhas Chandra Bose (1897-1945 C.E.) was born on 23rd January 1897 in Cuttack, Orissa. He was famously known as Netaji. Netaji was one of the prominent leaders who struggled for India's Independence from British rule. He is most famously known for building Indian National Army with Japanese support.

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NEWS: MAHAVIRA'S VALUES OF NON-VIOLENCE & PEACE IS NECESSARY

Vice President Shri Jagdeep Dhankhar said that Lord Mahavir's message of non-violence, diversity, coexistence and peace is most needed today.

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A TO Z INDIA: Editorial Address

FROM THE EDITOR

A TO Z INDIA magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.

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127TH NETAJI SUBHAS CHANDRA BOSE JAYANTI - 23RD JANUARY, 2024

From the Editor's Desk: Subhas Chandra Bose Jayanti 2024

"***Freedom is not given - it is taken***" - Netaji Subhas Chandra Bose.

Subhas Chandra Bose (1897-1945 C.E.) was born on 23rd January 1897 in Cuttack, Orissa. He was famously known as Netaji. Netaji was one of the prominent leaders who struggled for India's Independence from British rule. He is most famously known for building Indian National Army with Japanese support. Netaji led the youth wing of the INC in the late 1920s and in the year 1938 he became the president of the party. The Indian government decided to celebrate January 23 as 'Parakram Diwas' every year.

This is the 127th birth anniversary of India's formidable freedom fighter who was vocal enough to call the youths of the nation to fight for their Independence from the British rule. One of India's greatest patriots died on 18 August in the year 1945 and till date, his death stands as a mystery. As per reports, Bose died in an air crash over Taipeh, Taiwan. Even after his death his words still continue to inspire and motivates millions.

Netaji Jayanti - 23rd January 2024, Tuesday. 127th Birth Anniversary of Subhas Chandra Bose, Subhas Chandra Bose (1897-1945 C.E.). He was an Indian freedom fighter.

The Sacred Groves of Kerala:

The last refuge for biodiversity

✍️ Indira Srivatsa

The Sacred Groves of Kerala:

The last refuge for biodiversity

Indira Srivatsa

Worship of Nature is ingrained in the culture of Kerala. The indigenous communities revere the Sun and the planets, the forests, the rivers, the land and the Ocean. Vedic sciences such as Astrology and Ayurveda are based on the influence of environment and ecological balance on the harmonious coexistence in the Universe. It is believed that, based on existing constellation at the time of one's birth, specific tree/plant and animal/birds have influence on the life of human being.

Ancient practices such as circumambulation of Banyan tree and holy basil, chanting of hymns and, planting of trees at the cremation site are still being followed. The sacred groves are patches of green ecosystems which shelter exotic flora, and fauna, including ferocious snakes and various other reptiles. Local people consider Snakes as messengers of mythical and divine serpents, and therefore sacred groves are revered as places of worship of serpents.

The divinity of sacred groves is preserved by performing appropriate rituals regularly and they are protected by the local communities from being encroached or destroyed. The society upholds the sanctity of the sacred groves, and abstain from activities which disrupt the harmony of this rich ecosystem, as the faith is deep rooted in the minds of the local people.

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Rituals in Sacred groves:

Pulluvan Paaattu – Ritual

Pulluvar is a community in Kerala, whose livelihood is reciting specific hymns (Paattu) which have the power to invoke serpent deities for seeking blessings from the worshipers. They themselves craft the musical instruments to be played along with these recitals. The instruments which the Pulluvar use are Veena, Kudam, and Ilathalam. The veena is a single-stringed fiddle made of soft-wood which is covered using the skin of monitor lizard. The Kudom is a mud pot, having the mouth closed using leather. It amplifies the sound of the string attached to it with the help of a bamboo piece and a specially crafted stick. The string is made of two twisted leather thongs. The performer holds this pot to his left and the string is plucked with a plectrum. Ilathalam is symbol made of bronze. Each of these musical instruments symbolises the mythological Gods, Brahama, Vishnu and Shiva respectively. The recital of the Pulluvan Paattu is one of the ancient rituals being followed for devotees to communicate with the mystical King of serpents – Nagaraja and the other serpent gods. The Pulluvan (male) and the Pulluvathi (female) recite the songs which can invoke the divine spirit and thereby seek the blessings for the devotee who is offering the Paatu.

Even today, on auspicious occasions devotees offer Pulluvan Paattu in Sacred groves.

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In rural areas, Pulluvar are invited to houses to present the Pulluvan Paatu on special occasions such as child birth, weddings and house-warming or as thank giving for good harvest, success in ventures etc. They render the songs praising the serpent deities and narrating glorious stories from the epics such as the birth of 1000 serpent sons of the wife of a sage, the encounter between Krishna and Kaliya and the story of the mythological serpent Anantha, the recliner of Lord Vishnu. Pulluvar are good at prophesying based on the calls of the bird of omen, 'Pullu'.

Noorum Palum – Ritual

Noorum palum is considered as the favorite feed of the serpents. It is a mixture of turmeric powder, rice flour, milk, tender coconut, and banana.

Sarpa bali – Ritual

Sarpa bali is the ritual of symbolic feeding of the serpent deities. This ritual is performed to get rid of misfortunes in life and get healed from snake bites. This ritual, which is usually performed after dusk, involves invoking the serpent gods to the Kalam by chanting and offering a mixture of rice powder, milk, banana, coconut and turmeric.

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Sarpam Thullal – Ritual

Sarpam Thullal is a ritualistic performance offered by the devotees to invoke the serpent gods and seek the blessings. The members of the Pulluvar community perform this ritual. The ritual begins with a colourful drawing (Kalam), featuring the five hooded Nagaraja. Two girls are made to sit in front of the Kalam and songs for invoking the serpent gods are sung by the Pulluvar to the accompaniment of Veena, Kudom and the Ilathalam. As the songs progress the girls get into trance and begin to make frenzied movements like serpents. Getting possessed by the divine spirit they make prophecies which come true very often. The ritual concludes by wiping off the Kolam using the bunches of coconut flowers and blessing the devotees. Natural colors are used to draw the Kalam. Green symbolises fertility and is made by crushing leaves of Gulmohar and bead tree. Rice flour is used to make the white colour symbolising purity. Black symbolises strength and is made by burning rice chaff and powdering charcoal. Turmeric powder is used for yellow color -the color of faith. Red represents anger and is made by mixing turmeric powder and lime. The Pullover community carries forward their tradition with utmost reverence even though the returns from service is not sufficient to make both ends meet.

Sacred Groves:

The tradition of the sacred grove is as old as Kerala itself. In fact, kavus are prevalent by other names throughout India—dev in Madhya Pradesh, devaraee in Maharashtra, jogmaya in Rajasthan, lakyntang in Meghalaya... And many other cultures, in the East and the West, have similar traditions. For thousands of years, the kavus in Kerala have helped maintain the balance of the ecosystem, but now kavus and the ecosystem are in danger. This is a tragedy, as the kavus not only are a means for people to worship Nature as a manifestation of the Divine, but also a means to protect biological resources, to provide sanctuaries for flora and fauna (especially ayurvedic herbs), to provide oxygen to surrounding area and to provide deep groundwater reserves.

These groves face multiple threats:

Several threats like dumping of waste including plastic, encroachment, people extensively using the trails passing through the sacred groves and quality deterioration due to urbanisation are affecting these groves. Since most of these groves are in private lands people find different ways to get rid of them.

Earlier people were scared to destroy them, but now there are certain religious practices to destroy a sacred grove and just maintain a deity. With certain prayers and offerings people cut off all the trees and just keep the deity in a corner. There should be some legal rules and institutional mechanism to protect and conserve the kavus. There is also the threat caused by the expansion of the temples inside the kavus. Earlier the deities were just a stone carving or a wooden sculpture. Only a small space was provided for the worship and rest of the area were dense forest patch. That has changed and many big temples are being constructed inside. This is not a good trend. So rather than religious reasons people should realise the ecological importance of these groves. It would be best if these godly abodes inside the sacred groves are preserved in their original forms, so that they can continue to be the refuge for biological diversity.

25 November, 2023:

Elimination of Violence against Women

✍️ Lalit Garg

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'International Day for Elimination of Violence against Women' is celebrated every year on 25 November by the United Nations to eradicate increasing incidents of violence, exploitation and harassment against women all over the world, and this is a serious problem plaguing the entire world. The United Nations organizes many events that highlight the need to do something more to eliminate this type of violence against women. Women's groups and voluntary organizations undertake various initiatives to highlight the worrying situation of women in society, and the resulting adverse effects on women's physical, mental and psychological health. Many women's rights activists and organizations support feminist movements on this day to free the world from violence against women.

The Day also honours Mirabal Sisters, whose three sisters, Patria Mercedes Mirabal, María Argentina Minerva Mirabal, and Antonia María Teresa Mirabal, were brutally murdered on this day in 1960 on the orders of political activist Dominican ruler Rafael Trujillo (1930–1961). These three sisters had strongly opposed Trujillo's dictatorship. Women's rights supporters and activists have celebrated this day since 1981 to commemorate the death of these three sisters. With the development in the country and the world, instead of subsiding, the violent thoughts towards women have been emerging in newer forms. To overcome this violent social thinking and ideology, International Day for the Elimination of Violence against Women is a day related to the existence and identity of women, which gives the message of consciousness of responsibility, a call to develop a new civilized and decent thinking towards women. This day guards those crossroads from where there are possibilities of deviation of life ideals and violence against women; it stops those aspirations whose violent pace is very fast, but which reflects the wild race of society without any aim. One of the objectives of celebrating this day is to make resolutions to control increasing violence against women. This day is a unique medium to make women powerful, progressive and cultured.

Every hour more than five women or girls are murdered by someone in their own families. Nearly one in three women has been a victim of physical and sexual violence at least once in her life. No less than 86 percent of women and girls live in countries without legal protection against gender-based violence. Violence against women and girls is one of the most prevalent and widespread human rights violations in the world. This crisis has intensified in a variety of settings, including workplace and online spaces, which is further exacerbated by after-effects of pandemic, conflicts, and climate change. It is estimated that 35 percent of women worldwide have experienced physical and sexual violence by a non-partner at some point in their lives. However, some national studies show that 70 percent of women have experienced physical and sexual violence from an intimate partner in their lifetime. Adult women account for 51 percent of all human trafficking victims detected worldwide. The European Union reports one in 10 women have experienced cyber-harassment since the age of 15. The risk is highest among young women between the ages of 18 and 29. Violence against women is a global epidemic. No less than 70 percent of women experience violence sometimes or other in their lifetime. National Crime Records Bureau (NCRB) data also highlights the increase in crimes against women. These crimes include rape, domestic- violence, assault, dowry harassment, acid attack, kidnapping, human- trafficking, cyber- crime and workplace harassment etc. According to NCRB data, a total of 32,559 rapes took place in India in 2017, in which 93.1 percent of the accused were close relatives.

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According to the report of National Crime Bureau-2017, the highest numbers of cases numbering 5562 were registered in Madhya Pradesh; while Rajasthan stood second in this list with 3305 rape cases. In Rajasthan, there has been a terrible mentality of killing girl babies as soon as they are born. With some thought and contemplation, we come to know that sexual harassment against women, including gossiping, eve-teasing, prostitution, forced pregnancy, buying and selling of women and girls, violent behaviour resulting from war and gruesome torture in prisons are rampant. It still continues against women and instead of decreasing, it is increasing.

Today, it is necessary to discuss general women of the society suffering from violence and oppression. It is unfortunate that women in developed and developing countries are under the shadow of oppression, exploitation, discrimination and harassment. Minority Rights Group International, in its annual report titled 'The Situation of the World's Minorities and Indigenous Peoples', describes how women from minority and indigenous communities around the world are more likely to be victims of violence, whether in times of conflict or peace. . Mark Latimer, executive director of this organization, said that women across the world have to suffer the brunt of physical violence due to discrimination against minorities. This situation is frightening even in the context of India. Even though the Government of India under the leadership of Prime Minister Narendra Modi is currently doing commendable work for women empowerment, yet in the modern era, not only thousands of minorities, but also common women are far away from their full rights. Even though the government has prepared hundreds of schemes for women- upliftment, there is still a lack of education and awareness among women. Ignorant of their duties and rights, the world of women has been confined to the kitchen. Women of tribal communities in India are unaware of their rights and their life is still like a tragedy.

The mentality of regarding women as inferior and of secondary status has penetrated into every fiber of the Indian society. The real question is how to change this mentality. Over the years, the tendency to hide crime and fear the criminals has started to end, from movements like MeToo or the laws made after Nirbhaya incident. Therefore, such crimes may not be complete, but still they are coming to light in large numbers. An unjust person continues to do injustice, as long as he is tolerated. To create this belief among women, a fundamental change is also needed in the justice system and mentality. People in the country do not have complete knowledge about women's rights, and it is not followed with full seriousness and will-power. Despite all the claims of women empowerment, women are far away from their real rights. They have to understand that accidents do not choose the person and the time and it is not their fault that all this happened.

Not only the polluted and distorted ways of the male society have to be changed, but also the roots of those reasons have to be uprooted due to which women are forced to drink poison again and again. World Day for the Elimination of Violence against Women is an opportunity for non-governmental organizations, international organizations and governments to raise public awareness about violence against women. The world must pave the way for genuine respect for the human dignity of women, so that the work of securing their real rights can be practical. So that words like rape, gang-rape, women oppression, women violence cease to exist in this world.

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News:

Mahavira's values of non-violence & peace is necessary

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Mahavira's values of non-violence & peace is necessary: Jagdeep Dhankhar

New Delhi, 7 December 2023

Vice President Shri Jagdeep Dhankhar said that Lord Mahavir's message of non-violence, diversity, coexistence and peace is most needed today. War, terrorism and violence are humanly unforgivable crimes. No religion considers inhuman acts like terrorism and violence as forgivable. In the complex circumstances that the country and the world are currently facing, the teachings of Lord Mahavir are most effective for creating a peaceful society. Shri Dhankhar expressed the above remarks in the presence of Shri Devendra Brahmachariji, founder of Jan Arogyam Foundation, in his office in Parliament House. On this occasion, Minister of State for Social Justice and Empowerment Shri Ramdas Athawale, famous journalist, writer and social worker Shri Lalit Garg, representative of Jain community of Kolkata Shri Manoj Jain Ishika and Shri Arsh Kaushik of Haridwar were present. While discussing the 2550th Nirvana Mahotsav of Lord Mahavir, Shri Dhankhar said that by taking inspiration from the life and philosophy of Mahavir, we can give a new direction to the society. Praising the efforts of non-violence and egalitarian development of Shri Devendra Brahmachariji, he said that only a saint like Shri Devendra Brahmachariji can free the society from violence and fear by providing true guidance.

Founder of Jan Arogyam Foundation, Shri Devendra Brahmachariji said that in the complex environment of communal violence, bitterness and hatred, efforts are being made to establish peace and tranquility in the country and the world through the life philosophy of Mahavir. There is a need to spread Mahavir and his philosophy of life in the world today. Through this, we can get relief from problems like war, Naxalism and terrorism. Shri Devendra Brahmachariji, while inviting Shri Dhankhar for the grand event of Maha-Mahavirotsav to be organized in Mumbai in February 2024 during the 2550th Nirvana year of Lord Mahavir, said that today Mahavir is expected to be established among the common people and not as a Jain. On this occasion, Minister of State for Social Justice and Empowerment Shri Ramdas Athawale said that the objective of Maha-Mahavirotsav is to create communal harmony and mutual brotherhood in the society. This is also a special undertaking of the practice of non-violence. He expressed the need to organize the 2550th Nirvana Mahotsav of Lord Mahavir at the national level. Journalist, writer and social worker Shri Lalit Garg greeted Shri Dhankhar by covering him with a shawl and presented a bouquet to Shri Manoj Jain.

News:

Mahavira's values of non-violence & peace is necessary

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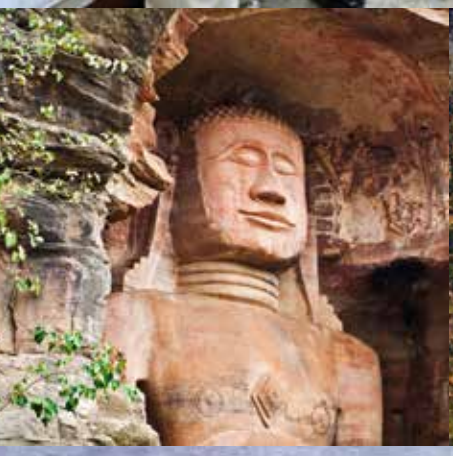
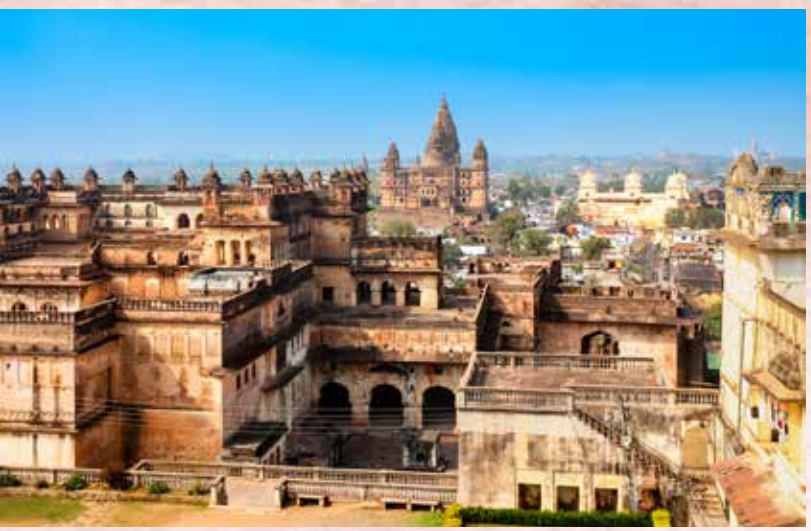
Photo introduction:

Shri Devendra Brahmachari, Minister of State for Social Justice and Empowerment Shri Ramdas Athawale, journalist and writer Shri Lalit Garg and Shri Manoj Jain discussing the 2550th Mahavir Nirvana Mahotsav with Vice President Shri Jagdeep Dhankhar.





Orchha, Madhya Pradesh:

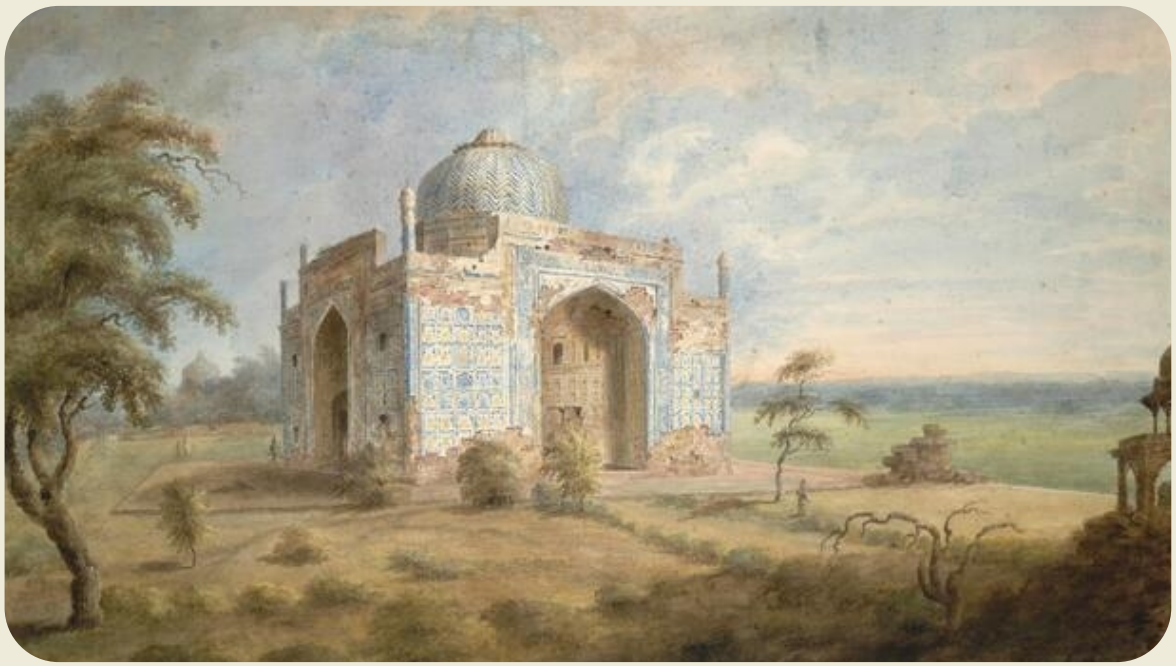
Jahangir Mahal

✍️ Indira Srivatsa

Jahangir Mahal, nestled in the heart of Orchha, Madhya Pradesh, is a captivating architectural marvel from the 17th century. Constructed by Maharaja Bir Singh Deo to commemorate the visit of Emperor Jahangir, this palace exemplifies a unique fusion of Mughal and Rajput architectural styles. The three-storied structure features elaborate facades adorned with intricate carvings, ornate chhatris, and gracefully designed balconies. Inside, the palace reveals chambers adorned with vibrant frescoes depicting scenes from daily life and Hindu epics. Jahangir Mahal stands as a testament to the cultural synthesis of its era, inviting visitors to delve into the grandeur of India's historical tapestry.

Incredible India: Images of India through Paintwork

✍️ Chandra



Incredible India: Images of India through Paintwork

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Srimad Bhagavatam:

Chapter 8.1.10

Adithyan

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.

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Bhagavad Gita:

Chapter 10 Verse 9

Adithyan

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

Samse, Karnataka:

The Sarva Siddhi Maha Ganapathy Temple

Midhun

The Sarva Siddhi Maha Ganapathy Temple in Samse, Karnataka, stands as a serene haven within the lush embrace of a picturesque tea estate. Renowned for its captivating surroundings, this divine abode has earned cinematic recognition, gracing the scenes of popular movies such as Dia and Love Mocktail.

The Sarva Siddhi Maha Ganapathy Temple in Samse, Karnataka, stands as a serene haven within the lush embrace of a picturesque tea estate. Renowned for its captivating surroundings, this divine abode has earned cinematic recognition, gracing the scenes of popular movies such as Dia and Love Mocktail. Nestled amidst the verdant tea plantations, the temple not only serves as a spiritual destination but also as a cinematic backdrop, adding to its allure.

Visitors are captivated by the temple's tranquil ambiance and architectural splendor. The serene atmosphere enhances the spiritual experience, making it a must-visit destination. As a testament to its cultural significance and scenic charm, the temple has become a favored location for filmmakers seeking the perfect blend of spirituality and natural beauty.

Arabikothanur, Kolar:

A place that will be remembered for amazing work

✍️ Midhun

A place that will be remembered for an amazing work that has been done to save the heritage through locals participation & local governance.

Vastrarajapuram, Nagapattinam:

Vastrarajara Perumal

✍️ Midhun

This small Perumal temple is located just a little further west of the Tirumeyachur Lalithambigai temple, and to the south of the Nattaru river. The temple is situated in an open field, surrounded by agricultural lands. There is no perimeter wall for the temple, and in addition to the main shrine (which includes an ardha mandapam and garbhagriham for Perumal), there is only a separate shrine for Garuda.

Basic information about the temple:

Moolavar: Vastrarajara Perumal
Ambal / Thayar: Sridevi, Bhudevi
Deity: Perumal
City / town: Vastrarajapuram
District: Nagapattinam
Current location: Mayiladuthurai (18 km) Tiruvarur (26 km) Kumbakonam (33 km) Nagapattinam (41 km)

Sthala puranam and temple information:

This small Perumal temple is located just a little further west of the Tirumeyachur Lalithambigai temple, and to the south of the Nattaru river. The temple is situated in an open field, surrounded by agricultural lands.

Vastrarajapuram, Nagapattinam:

Vastrarajara Perumal

✍️ Midhun

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The village of Vastrarajapuram, where this temple is situated, takes its name from the deity of that temple. There was nobody to tell us the sthala puranam here, but going by the external iconography and the name of the deity here, it is possible that the moolavar is a representation of Krishna from the Mahabharatam, specifically the incident when He provided Draupadi with endless clothing when the Kauravas sought to disrobe her.

Vastrarajapuram, Nagapattinam:

Vastrarajara Perumal

✍️ Midhun

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As with the Alathur Varadaraja Perumal temple, we were made aware of and visited this temple only because the priest at the nearby Alathur Pippilakadeeswarar temple directed us to take a look. Going by the puja articles in the ardha mandapam, it was clear – and heartening – that daily puja takes place here. We later also learnt that a bhattar (no contact info available) comes here for daily worship, but there is no specific timing. The temple is otherwise free to visit through the day.

Other Information for your visit:

Contact:

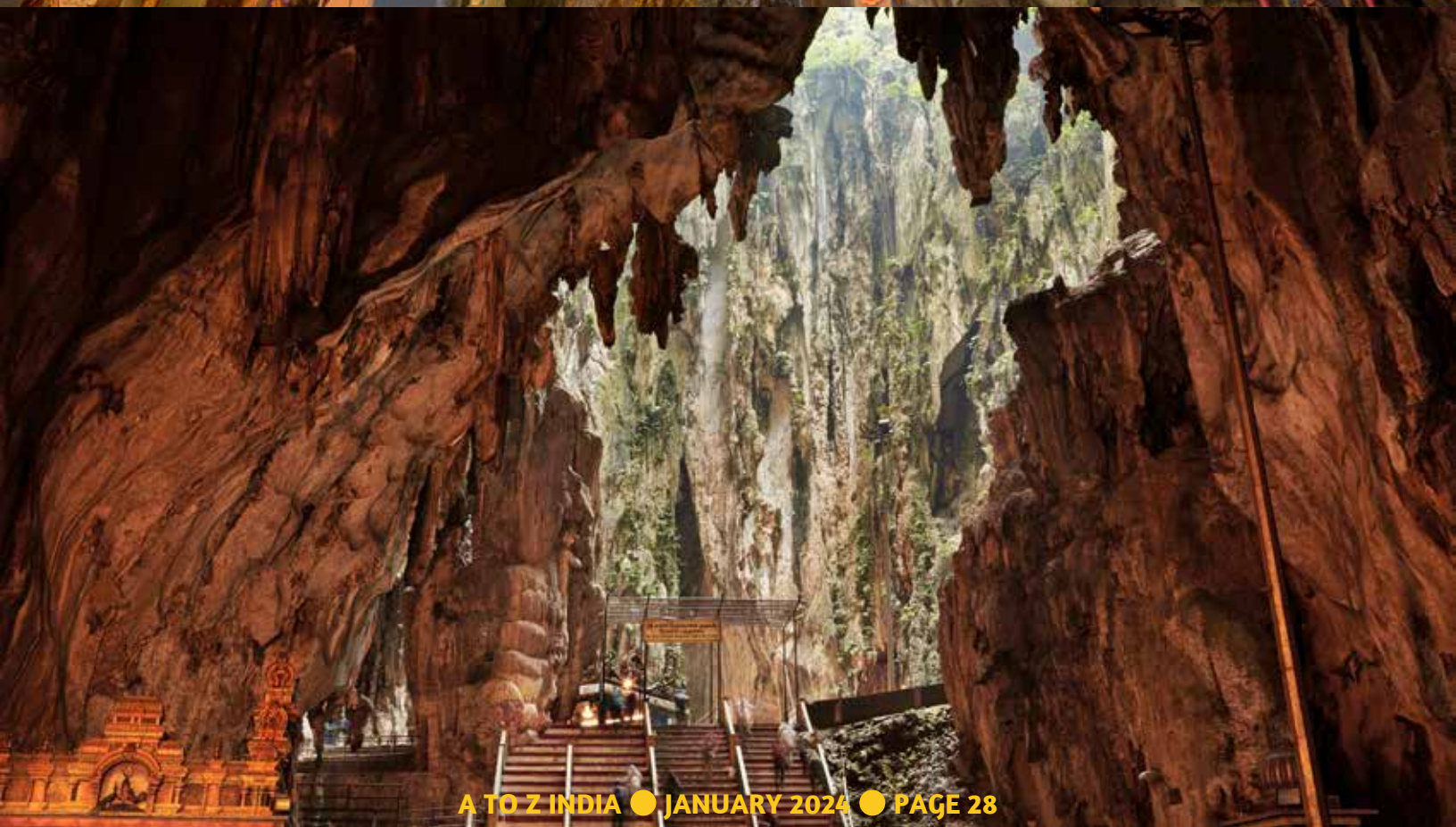
One can connect with the Gurukkal of the Pippilakadeeswarar temple to get more information and contact details about this temple.

Batu Caves, Gombak, Malaysia:

A temple in the middle of a cave!

Midhun

Batu Caves, Gombak, Malaysia. The popular limestone hill has many caves and is a sacred spot, visited by the locals as well as tourists. The temple complex is spread all over the hill – the main part Temple Cave is on top of it and you can reach it by climbing the 276 steps.

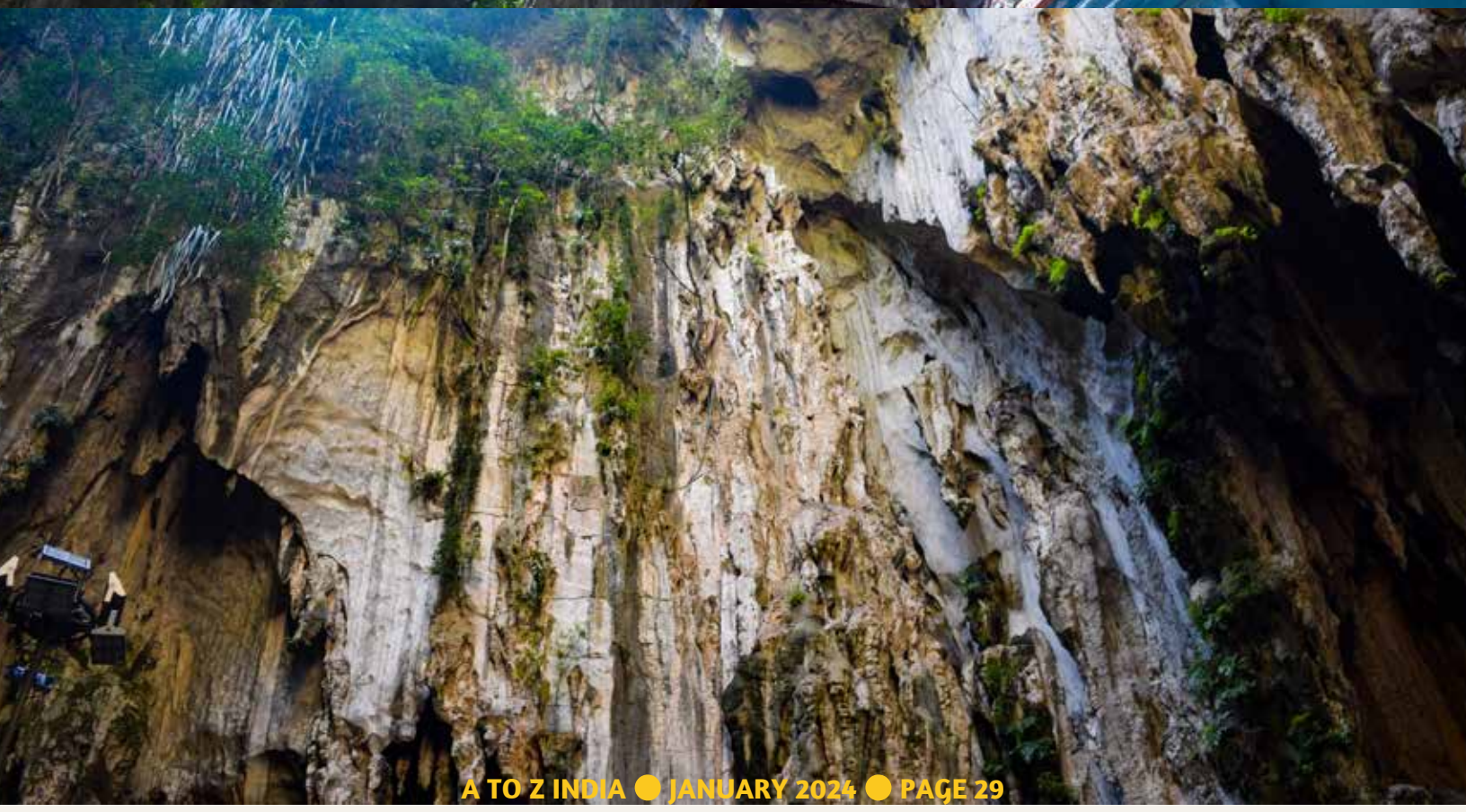


Batu Caves, Gombak, Malaysia:

A temple in the middle of a cave!

Midhun

The site fascinates not only with its natural wonders, but also with tall Hindu statues. It is best to take a guided tour, which will introduce to the history and significance of Batu Caves.
Why to go there? A historic religious site, which will enrich your trip to the modern Kuala Lumpur.



SUDARSAN PLYWOODS Manufactured by Tulip Plywood

கேரளா மாநிலம் தெட்டகாடு:
இலங்கை தவளைவாயன்

கமலா

கேரளா மாநிலம் தெட்டகாடுக்கு பறவைகளை புகைபடம் எடுக்க செல்லும் அனைவருக்கும் இந்த பறவையை பார்த்து, புகைபடம் எடுப்பது ஒரு லட்சியமாக இருக்கும். நானும் சமீபத்தில் தெட்டகாடு சென்றிருந்தேன். எங்களது பறவைகள் வழிகாட்டி இலங்கை தவளைவாயன் பறவையை புகைபடம் எடுக்க விருப்பமா? என்று கேட்டதும் நானும் மிகுந்த ஆர்வத்துடன் ஆமாம் என்றேன். வழிகாட்டி என்னிடம் “நான் சென்று பறவை தென்படுகிறதா என்று பார்த்து விட்டு வருகிறேன்” என்று சொல்லிவிட்டு விறுவிறு என்று அடர்ந்த காட்டு பகுதிக்குள் சென்றார்.. சுமார் 20 நிமிடங்கள் கழித்து பறவையை கண்டுபிடித்து விட்டேன், வாருங்கள் செல்வோம் என்று சொல்லிவிட்டு பறவை இருக்கும் இடத்தில் அட்டை பூச்சி கொஞ்சம் இருக்கிறது என்று குண்டையும் தூக்கி போட்டார்.. கால்களில் உப்பு நன்றாக தடவி கொள்ளுங்கள்.. அப்போது தான் அட்டை பூச்சி நம் காலில் ஏறாது என்று உப்பையும் கொடுத்தார். நாங்களும் அட்டை பூச்சி மேல் இருந்த பயத்தில் உப்பை நன்றாக தடவி கொண்டு உள்ளே பறவை இருக்கும் இடத்திற்க்கு சென்று புகைபடம் எடுக்க ஆரம்பித்தோம். ஆண்பறவை ஒரு அழகிய குஞ்சுடன் அமர்ந்திருந்தது. காய்ந்த இலைகளின் இடையே அந்த இலைகளின் வடிவத்தில், அதே இலையின் கலரிலும் இருந்த அந்த பறவையின் இருப்பிடத்தை கண்டுபிடித்த வழிகாட்டியை பாராட்டி கொண்டே அடர்ந்த பகுதியை விட்டு வெளியே வந்தோம்.. அப்பொழுது தான் என் தொடை பகுதியில் 3 இடங்களில் ரத்தம் வடிந்து கொண்டிருந்ததை கவனித்தோம்.. அலறி அடித்து ஆடையை இறக்கி பார்த்த எனக்கு ரத்தம் வடிந்து கொண்டிருந்ததை பார்த்ததும் மயக்கம் வருவது போல இருந்தது.. வழிகாட்டி எந்தவித படபடப்பு இல்லாமல் இந்த காட்டில் அட்டை பூச்சி மிகவும் சாதாரணம்.. பயப்பட வேண்டாம் என்று சொல்லிவிட்டு கையோடு இருந்த உப்பை நன்றாக தேய்த்து விட்டார்.. இலங்கை தவளைவாயன் பறவையை எடுப்பதென்றால் அட்டை கடியை எல்லாம் பொறுத்துதான் ஆக வேண்டும் என்று மெதுவாக நகர்ந்தார். தொடையில் வழிந்து கொண்டிருந்த ரத்தத்துடன் பறவையை புகைபடம் எடுத்த திருப்தியுடன் திரும்புனேன்.. நன்றி.

SUDARSAN PLYWOODS

ஆன்மீகம்:

வஸ்திரராஜ பெருமாள், வஸ்திரராஜபுரம், நாகப்பட்டினம்

✍️ இந்திரா

கோவில் பற்றிய அடிப்படை தகவல்கள்
மூலவர்: வஸ்திரராஜ பெருமாள்
அம்பாள் / தாயார்: ஸ்ரீதேவி, பூதேவி
தெய்வம்: பெருமாள்
நகரம் / நகரம்: வஸ்திரராஜபுரம்
மாவட்டம்: நாகப்பட்டினம்

தற்போதைய இடம் மயிலாடுதுறை (18 கிமீ) திருவாரூர் (26 கிமீ) கும்பகோணம் (33 கிமீ) நாகப்பட்டினம் (41 கிமீ)

ஸ்தல புராணம் மற்றும் கோவில் தகவல்கள்:
திருமேயச்சூர் லலிதாம்பிகை கோயிலுக்கு மேற்கே, நாட்டாறுக்கு தெற்கே இந்த சிறிய பெருமாள் கோயில் அமைந்துள்ளது. இக்கோயில் விவசாய நிலங்களால் சூழப்பட்ட திறந்த வெளியில் அமைந்துள்ளது.

கோவிலுக்கு சுற்றுச்சுவர் இல்லை, மேலும் பிரதான சன்னதிக்கு கூடுதலாக (பெருமாளுக்கு அர்த்த மண்டபம் மற்றும் கர்ப்பக்கிரகம் உள்ளது), கருடனுக்கு ஒரு தனி சன்னதி மட்டுமே உள்ளது. கதவுகள் பூட்டப்பட்டிருந்ததால் பெருமாளைத் தரிசிக்க முடியவில்லை, ஆனால் அவர் ஸ்ரீதேவி மற்றும் பூதேவியுடன் நின்ற கோலத்தில் இருக்கிறார் என்று பின்னர் தெரிவிக்கப்பட்டது. இக்கோயில் அமைந்துள்ள வஸ்த்ரராஜபுரம் கிராமம், அந்தக் கோயிலின் குலதெய்வத்தாலேயே அதன் பெயரைப் பெற்றது. இங்கு ஸ்தல புராணம் சொல்ல யாரும் இல்லை, ஆனால் இங்குள்ள தெய்வத்தின் வெளிப்புற உருவப்படம் மற்றும் பெயரைப் பார்க்கும்போது, மூலவர்

SUDARSAN PLYWOODS

ஆன்மீகம்:

வஸ்திரராஜ பெருமாள், வஸ்திரராஜபுரம், நாகப்பட்டினம்

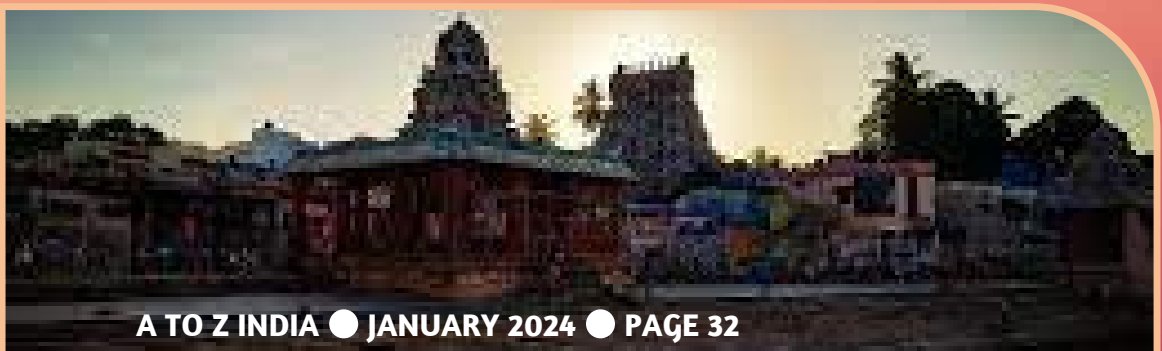
✍️ இந்திரா

மகாபாரதத்தில் வரும் கிருஷ்ணரின் பிரதிநிதியாக இருக்கலாம், குறிப்பாக அவர் திரௌபதிக்கு முடிவில்லா ஆடைகளை வழங்கிய சம்பவம். கௌரவர்கள் அவளை அவிழ்க்க முயன்றபோது. ஆலத்தூர் வரதராஜப் பெருமாள் கோவிலைப் போலவே, இந்த கோவிலையும் அறிந்து கொண்டு, அருகில் உள்ள ஆலத்தூர் பிப்பிலகதீஸ்வரர் கோவிலில் உள்ள அர்ச்சகர், தரிசனம் செய்யச் சொன்னதால் தான், தெரிய வந்தது. அர்த்த மண்டபத்தில் உள்ள பூஜைக் கட்டுரைகளைப் பார்க்கும்போது, இங்கு தினசரி பூஜை நடப்பது தெளிவாகவும் - மனதுக்கு இதமாகவும் இருந்தது. தினசரி வழிபாட்டிற்காக ஒரு பட்டர் (தொடர்புத் தகவல் இல்லை) இங்கு வருவதையும் நாங்கள் பின்னர் அறிந்தோம், ஆனால் குறிப்பிட்ட நேரம் இல்லை. மற்றபடி நாள் முழுவதும் கோயிலுக்குச் செல்ல இலவசம்.

<u>உங்கள் வருகைக்கான பிற தகவல்கள்:</u>

<u>தொடர்பு கொள்ளவும்:</u>

பிப்பிலகதீஸ்வரர் கோயிலின் குருக்களுடன் தொடர்பு கொண்டு இக்கோயிலைப் பற்றிய கூடுதல் தகவல்களையும் தொடர்பு விவரங்களையும் பெறலாம்.



SUDARSAN PLYWOODS

ஆன்மீகம்:

குளத்துப்புழை பால சாஸ்தா கோவில்

✍️ இந்திரா

கேரள மாநிலம் கொல்லம் மாவட்டத்தில் பத்தனாபுரம் தாலுக்கில், குளத்துப்புழை (Kulathupuzha) என்னும் இடத்தில் கல்லடை ஆற்றின் கரையோரம் அமைந்துள்ளது ஸ்ரீ பால சாஸ்தா கோவில். குளத்துப்புழா அல்லது குளத்துப்புழை ஐயப்பன் கோவில், கேரளாவில் உள்ள ஐயப்பனின் முக்கியமான கோவில்களுள் ஒன்று. இங்கு ஐயப்பன் குழந்தையாக காட்சி தருவதால் பால சாஸ்தா என்று அழைக்கிறார்கள். இங்கு அவர் குழந்தை வடிவில் காட்சி தருகிறார். இந்த ஆலயத்தின் கருவறை சிறுவர்கள் நுழையும் அளவிலான உயரத்திலேயே அமைக்கப்பட்டிருக்கிறது. இங்கு விஜயதசமி தினத்தன்று 'வித்யாரம்பம்' என்னும் நிகழ்ச்சி விமரிசையாக நடக்கிறது. அன்று பள்ளியில் சேரவிருக்கும் குழந்தைகளுக்கு எழுத்துப் பயிற்சி தரப்படும். குழந்தை வரம் வேண்டுவோரும் வழிபட ஏற்ற தலம் இது.

SUDARSAN PLYWOODS

ஆன்மீகம்:

குளத்துப்புழை பால சாஸ்தா கோவில்

✍️ இந்திரா

கொட்டாரக்கரை பகுதியை ஆண்ட ஒரு அரசரும் அவருடைய ஆட்களும் காட்டில் கல்லடையாற்றின் கரையில் உணவு சமைப்பதற்காக அடுப்பு மூட்டக் கல் தேடினர். மூன்று கற்களும் ஒரே அளவில் கிடைக்கவில்லை. ஒரு கல் மட்டும் சற்றுப் பெரிதாக இருந்தது. அளவில் பெரிதாக இருந்த கல்லை அதைவிட பெரிதான ஒரு கல்லைக் கொண்டு உடைக்க முயற்சித்தனர். உடைக்க நினைத்த கல் உடையாமல் உடைக்கப் பயன்படுத்திய கல் எட்டு துண்டுகளாக உடைந்தது. உடைந்த பகுதிகளில் இருந்து ரத்தம் வழிந்தது. அரசரிடம் செய்தி தெரிவிக்கப்பட்டு, தேவப் பிரசன்னம் பார்க்கப்பட்டதில், சிதறிய கல் பரசுராமரால் பிரதிஷ்டை செய்யப்பட்ட ஐயப்பன் உருவம் என்று தெரிய வந்தது. பரிகாரமாக அவ்விடத்தில் குழந்தை வடிவான ஐயப்பனுக்குக் கோவில் கட்டப்பட்டு வழிபாடு செய்யப்பட்டது என்பது மரபுவழிச் செய்தி. சிதறிய எட்டுத் துண்டுகளும் கருவறையுள் உள்ளன. பூஜை சமயத்தில் இவை ஒன்றாக வைக்கப்பட்டு வழிபட்டபிறகே வழக்கமான நிலையில் வைக்கப்படுகின்றன.

SUDARSAN PLYWOODS

ஆன்மீகம்:
குளத்துப்புழை பால சாஸ்தா கோவில்

✍️ இந்திரா

கோவிலை ஒட்டி கல்லடையாறு ஓடுகிறது. குளத்துப்புழை ஐயப்பனின் அழகில் மயங்கிய மச்சக் கன்னி ஒருத்தி அவரைத் திருமணம் செய்ய விழைய ஐயப்பன் மறுத்து விட்டார். அதனால் அவள் அவரைப் பார்த்துக் கொண்டே அப்பகுதியில் வாழும் வரத்தையாவது தனக்குத் தர வேண்டுமென ஐயப்பனிடம் வேண்டியதால், அவரும் தனது தலத்தில் ஓடும் ஆற்றில் மீனாக இருக்கும்படி அருளியதாக சொல்லப்படுகிறது.

மச்சக் கன்னியும் அவள் தோழியரும் கல்லடையாற்றின் இப்பகுதியில் மீன்களாக வாழ்வதாக ஒரு நம்பிக்கை. கோவிலுக்கு வரும் பக்தர்கள் வேண்டுதலுக்காக இங்குள்ள மீன்களுக்குப் பொரி போடுகின்றனர். ஆற்றின் மற்ற பகுதிகளில் இல்லாத அளவில் இங்கு மீன்கள் அதிகளவில் காணப்படுகின்றன. தேவர்கள் இங்கு மீன் வடிவத்தில் இருப்பதாக மற்றொரு தகவலும் சொல்லப்படுகிறது

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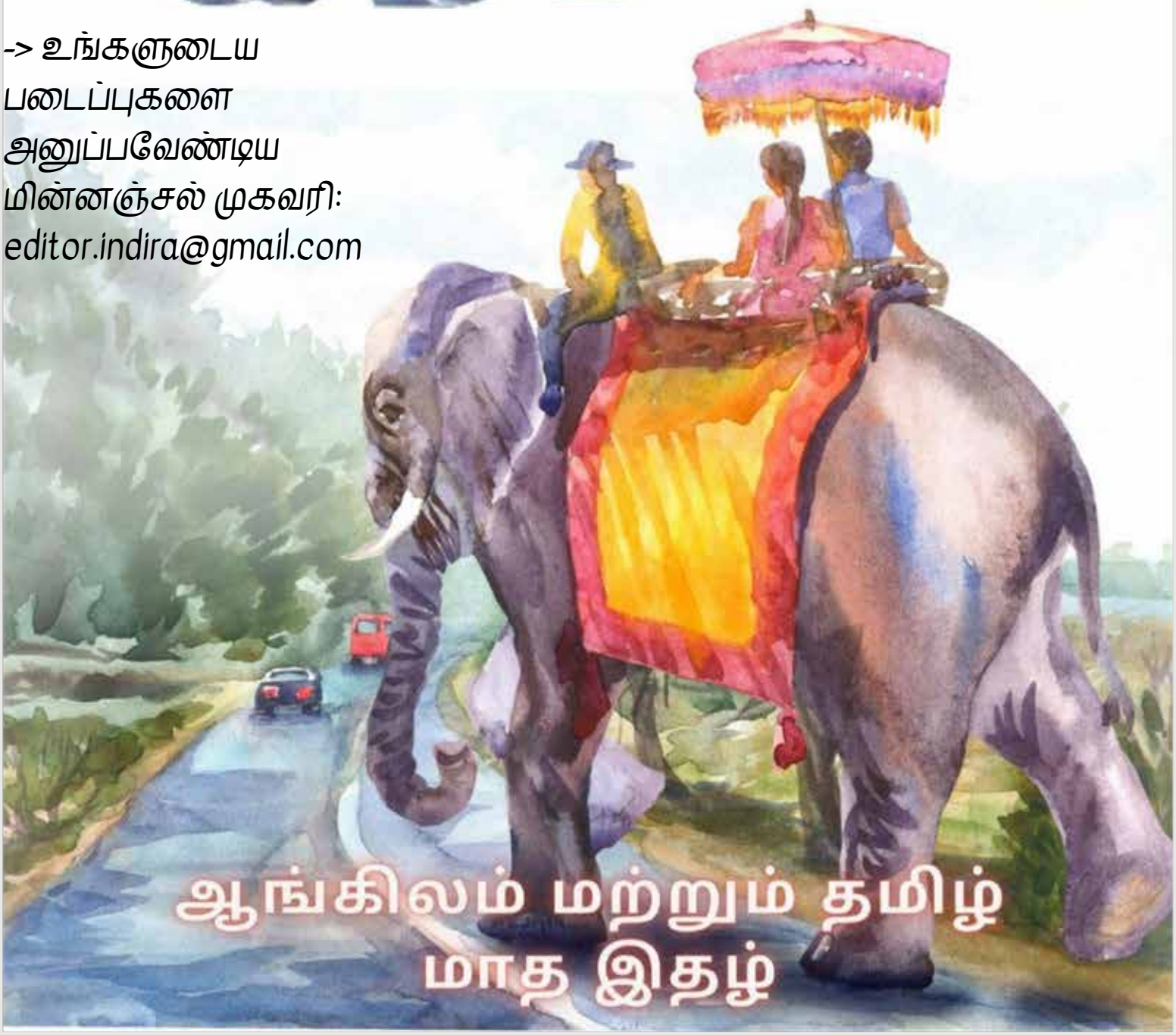

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Vivekananda Jayanti - 12th January 2024, Friday
161th Birth Anniversary of Swami Vivekananda
Swami Vivekananda (1863-1902 C.E.)
In 1984, the Government of India declared 12 January as the National Youth Day

SWAMI VIVEKANANDA JAYANTI 2024